621 R
578 nature of these people. He said there are many
632 boundary disputes and have been many in the past.
144 Now I see the truth of the racial mixture zone here. All types are represented.

614 I get the impression that the suku were originally localized largely if not entirely. This is still so. Thus one part will be all or nearly all Odja, another similarly Wanda, another Tibo, etc.

591 I met a lad in Roworeke proper who is from a kampong which is rather far off. They said he had married a woman of Roworeke, and I thought perhaps this might be a case of ambil anak. This is not the case, however, and he had merely come there for a day, because his wife has land here. They live in his kampong. Residence is
178 patrilocal usually. Kattenburg remarked that in
578 material culture and in level of living the young
561 people are not much different from the old. They do wear different clothes, however, and as he says, in general outlook, religion, knowledge of and adherence to old thoughts and ways and religion, they differ. There must be an intergenerational conflict here, especially as they are so disputatious anyway. I must check on this.

344 The next day we[1] set out early and got them to
●217 let us work in the office. This is an amazing
124 place, with cocoanut stalk walls and a dirt floor. In one room (they are all empty of furniture), scattered on the floor, are the "files" of the kapitanschap. Some of them are in paper boxes and others are just on the dirt. They call the kapitanschap the "gemeente." We sat on the front "porch" on chairs that almost collapsed and at a table that leaned loosely at an alarming angle and slowly leaned more and more until it seemed impossible that it would keep from collapsing.
124 With us was the giri tumba of Rewarangga and later the kepala kampong (ata nggaeh nua) of Woro-

[1] [i.e., Kennedy & Kattenburg --Analyst]

R

197 can speak Lio, but Lio people have a hard time to speak Ende, as the latter had difficult phonetics.

212 Today eighty per cent of the population is literate.

203 Very few of the people here read, and the
204 only paper that comes here is the mission "Bentara." It is seen only by the kapitan, the assistant, and the guru. Others ask them what is in the news. If there were more papers, more would read. For the first time, the Information Office (Makassar) monthly "Pandji Negara" came here just now.

The only books here are religious books, and these have to be bought (prayer books). In
• 217 Ende, the mission has a library and there people can borrow, but no one here does. If they had a library here, plenty would borrow books, because they like stories.

204 The assistant is sad about the lack of newspapers. They would like the reading material they provide, he thinks.

212 As a rule, they do not even write letters, because very few of them ever leave. The Ende script is not used. Bapa Ketjil, for an unfathomable reason, got a man from Ende to teach him a little of this lontar script two years ago.

563 The Chinese family here speaks Chinese and
197 Ende. The man of the family also speaks Lio. The Savu learn to speak Ende fast, but they speak Savu at home.

185 The belief today is that everyone must have
212 literate children, but there is not much thought about foreign languages, except that they know that they now must have Malay. There
[207] is no radio here and few have ever heard one.
546 About once a year some of them happen to see a movie in Ndona or Ende, but the great majority of people here have never seen one.

We

565 men. He will fill these in. So far as I can see, all the "locals" of Weol are noted as "bangsawan." I must discuss this. The same thing happened in Roworeke. Evidently there is no real nobility in these places, only the eldest-son lineage, which takes the high office. Maybe Linton is right in his hunch regarding the basis of Malayo-Polynesian social organization, that is, primogeniture. This checks with all the talk about the kuasa tinggi [high power] of the older branch, the kaka and adi stuff, etc. As for totems, the key for Weol (he uses the local totem names) is:

[114]

614
784

rutung	porcupine
kenti	a leafy vegetable
kula	a kind of big mouse
atju	dog
lusa	red bean
giro	a kind of firewood (no burning totem).

All of these are merely the main totems, but there are others. Thus Weol clan has the lusa, but also the thin bamboo taboo.

591
583

4. I must ask whether the men who have come to live matrilocally did so because they didn't pay the bride price. He says that this is mostly the case, but not always. He says that he will have to ask this carefully, as he can't ask men directly because they are ashamed if they have not paid the bride price. He must ask others, "Why does so and so live here with his wife?" Then the dirt will come out. These men are Nos. 40, 110, 116, 122, 123, 127, and 132. All of this led to a discussion of the situation.

● 217 The pagans do not have any registry of marriages. The Catholics do not have to register marriages with the government (thus no marriage

[See bibliography, cat. 113 --Analyst]

No.

● 217 statistics are available for all of the people), but the pastor puts names down in the church book. There is not even a registry of births and deaths (as I think there is in Larantuka and Ende), but each year for taxes a census is taken, by asking how many children there are in a house, etc. I see that one could easily have a continuous census in most parts of Indonesia, as the units are so small, and the hierarchy of administration is so close knit. The kepala [622] kampong knows everything in his kampong, and the kepala kampongs could report to the kepala district, and so on up.

583 I noticed a case of a little girl of seven living in a house with her father's sister, who has a son. I asked, could this be a case of having already paid the price for this little girl? That is, has he already "taken possession of the goods"? He said that he didn't know, but said that this happens here (i.e., an early payment of the bride price for a little girl). This happens even when the girl is as young as five years. I must check on this case.

178 I talked with van Bekkum[1] about Kattenburg's
342 notion that in Manggarai, economy has advanced, but adat holds, whereas in other parts, economy has not changed but adat has changed. He thinks this is not a bad idea. And then he gave cases of how houses are rapidly becoming changed to the new type, and the old round ones are almost dying out. Also the way wet rice fields are [241] spreading is most rapid, as is the spread of the use of the buffalo in agriculture. Note how, even in the new rectangular houses, if there is a rite held, the tuan tanah sits in the high spot, and although there is no more a center post, they put a stick up where it should be. (I can't help but think that the lodok must be linked with the center post of the old round houses, and I wonder if perhaps the wedges of

[1] [i.e. pastor at Ruteng--Analyst]

We

212 one could read or write. In fact, this goes for all of Manggarai. Everyone here speaks
191 the local language. About fifty per cent of the people here speak Malay, and most of those who are not able to speak it are oldsters. No one can speak Dutch or English here.

212 Only those who have gone to school can read
204 and write. No one reads Bentara, a mission
797 paper (although the guru does). Two people read the sheet which the mission puts out for Manggarai. It is called Palita.

212 The only books here are religious books and song books (and books in the school?). Note: I saw many children with their school "tackle" hanging on a string around their necks. They wear them on their backs. They are a piece of chalk stuck in a bamboo, a ruler, and a bamboo with a wet cloth. These are for writing on slate.

[651] The children and other literates write in
[217] order to "keep books." Thus there are the "tax books" showing how much each person must pay in palm wine, etc., to the tuan tanah. These are written for him. All sorts of transactions are "recorded," e.g., prices, borrowing, gifts for such things as marriage feasts, etc. This is brand new. There is practically no other form of writing done here.

185 Everyone is eager to learn here. The only
191 language other than their own which is taught here is Malay, but in class four they are starting to learn Dutch, taught by the guru who was in a seminary for two years.

207 There are no radios here. Once a pastor in
546 1941 brought a movie projector here, and many people saw movies then. That's all.

412 There are many new tools here, for example,
178 shovels, drills, and axes. They are even able to make some of these now. There is much more
415 use of iron tools and utensils than was formerly the case.